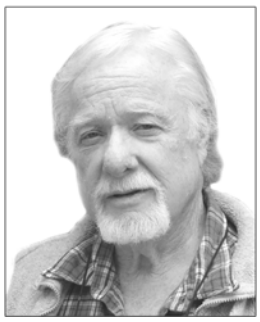
# SMITH'S REPORT

## On the Holocaust Controversy

**No. 156 www.Codoh.com December 2008**



**Challenging the Holocaust Taboo Since 1990**

# DEBORAH LIPSTADT
# And Holocaust Remembrance

*In February this year I wrote Professor Lipstadt to ask if she could provide the name, with proof, of one person who was killed in a gas chamber at Auschwitz. The professor did not respond. Since then I have asked the same question of academics at universities all over America, the directors of institutions devoted to forwarding the Holocaust Marketing Industry, and to leading functionaries at UNESCO. None has replied to the question. In the name of what goes around comes around, it was Professor Lipstadt's turn once again.*

---

**Kevin Wm. Wildes, S.J,**
**President**
**Loyola University**
**Office of the President**
**New Orleans, LA 70118**

05 November 2008

Dear President Wildes:

I note that the 2008 President's Forum on Current Issues and Controversies will seek to explore a compelling contemporary issue facing society today -- "Holocaust Remembrance." The Guest Lecturer will be Dr. Deborah Lipstadt, Professor of Modern Jewish and Holocaust Studies at Emory University. A subsequent Loyola press release, dated November 3, updates and narrows the focus of Dr. Lipstadt's exploration to "Contemporary Holocaust denial: a clear and present danger."

Deborah Lipstadt

To one who stands to one side of the existing taboos on the American campus, it is clear that Holocaust Remembrance is a studied effort on the part of the multi-billion-dollar Holocaust Marketing Industry (henceforth HMI) to promote the "forgetting" of whatever does not forward the Marketing Plan itself.

The HMI marketing program is undercut by one of the great ideals of the university, the concept of a free flow of ideas, so HMI argues against the free flow of ideas with regard to the Holocaust, against intellectual freedom, and anyone who dares try it is condemned out of hand with the most vicious vocabulary imaginable. You may expect Dr. Lipstadt to "forget" a good part of this matter in her address at Loyola.

To that point you should expect Dr. Lipstadt to forget, in the sense that she will not raise it at all, or will not raise it seriously, how HMI is used to morally justify the arrest and imprisonment of men and women throughout much of Europe who question the charge that Germans used weapons of mass destruction ("gas chambers") to murder millions of civilians during WWII. Dr. Lipstadt has said that she does not think it wise to imprison men and women for memory crimes, but she acts out the role of "Bystander" so long as
the HMI marketing plan remains

**Continued on page 11**

# LETTERS

### Robert Faurisson

November 13 2008

Today, Thursday, November 13, at 6:15 AM, two investigators from the Police Judiciaire in Paris, having arrived in Vichy yesterday evening, burst into my house accompanied by three uniformed policemen, not without deliberately making a great deal of noise. This caused a severe nervous shock to my wife, who, at 77, suffers from a heart condition; I now fear the possible consequences. For the next hour and a half the armed policemen kept her, her brother and his wife (the couple had happened to be spending the night at our house) confined in a room, forbidding them to leave it.

The police's loutish behaviour was all the more inadmissible as the two investigators (officiers de police judiciaire – OPJ's) knew of my wife's poor state of health. They had already visited us last January 24. That morning, upon reporting at Vichy police station to answer a summons, I was immediately placed in custody. When told that, after a questioning session, the policemen would be taking me back to my house and carrying out a search, I'd informed the OPJ's that, as my wife had a weak heart, I had kept the matter of my summons a secret. I told them that at a certain time soon my wife would be leaving the house, and requested that they wait till then to show up for their search. However, they paid no heed to my warning and, with their untimely arrival, they had already given my wife a cardiac trauma.

This November 13 I hauled them over the coals. I told them what was what. And they calmed down.

The three men in uniform went away at 7:30 AM. The OPJ's, a young woman and a youngish man, performed their search from 6:20 to 10:30.

I refused to answer their questions. For nearly thirty years I've been in the habit of responding to all questions from the police with the words: "No answer", even if the questions are harmless ones. I refuse to collaborate with the French police and justice system in their repression of historical revisionism.

Once again, my two OPJ's drew a blank. Once again, they found neither the computer nor the documents sought.

They came bearing five (!) warrants, the most important of these concerning my participation at the Tehran conference of December 11-12, 2006. The charges originated with then President Jacques Chirac and an essentially Jewish "anti-racist" organization.

I ask indulgence of my correspondents beforehand should they find that, for a certain period, I leave their messages or letters unanswered. I am once more entering a time of turbulence. I have still not found a lawyer to replace Eric Delcroix, who has retired. By the way, I shall also ask my contacts not to come forth with recommendations of this or that reputedly courageous lawyer: there are in fact only cowards and inveterate swaggerers. (A model of the type: Jacques Vergès. It pains me to note how few people have seen through the act he puts on. His pet artifice, clumsy as can be, is anti-racist one-upmanship. "Barbie a racist? You must be joking! No one was ever more racist than the French colonialists or the Australians, exterminators of the Tasmanian race.")

In France as elsewhere at this moment, the Jews are demanding a greater crackdown on revisionism. As long as the State of Israel persists with its repeated provocations of the Palestinians, it will be putting itself in growing danger and, eventually, bringing about, whether it likes it or not, the Zionist regime's disappearance. For the time being, that regime must at all costs safeguard its number one propaganda weapon: the lie that is the religion of "the Holocaust" with its alleged homicidal gas chambers.

We may expect to be treated like Palestinians. For my part, I will not give in. People sometimes find fault with me for forgetting, in my struggle, that a man's first duty is to preserve the safety of his wife and children. But that, perhaps, is only a man's second duty. Perhaps the first duty of a man is to be a man.

I do not lose sight of the fact than my lot remains enviable when compared with that of a good many other revisionists such as, for example, Ernst Zündel and Germar Rudolf in Germany, or Wolfgang Fröhlich and Gerd Honsik in Austria, or Fredrick Töben in London. I also think of the heroic Frenchman Vincent Reynouard, his wife and their seven children.

---

### Arthur Butz

Thomas Kues' fear (SR #$155, p. 2) that the International Tracing Service archives will remain closed to prying eyes is well-founded, but one must clarify expectations, for reasons pointed out in a letter by Michael Haley Goldman, Director of the "Registry of Holocaust Survivors" at the USHMM, published by the Jewish weekly Forward on Oct. 31, 2008 (http://www.forward.com/articles/14422/). Goldman explains:

"The archive was created in the 1950s with no intention of it being accessible outside of ITS headquarters in Bad Arolsen, Germany.

The copies being received are digital pictures of documents. Making them searchable online would take years."

If there were reports that "the Arolsen documents are to be scanned and made available through a database" then such reports are wrong. The scans produced pictures, not text. That was to be expected. Goldman continues:

"While survivors are welcome to come to Washington to search the records themselves, at this juncture the best way to get them the information they need is for trained researchers to work with them, in person or remotely, and to search the archive on their behalf."

From this I infer that the USHMM staff has some sort of index so that if, e.g., it wants to find the file for one Ehud Olmert, it can consult the index to find where, in that great mass of pictures of documents, the documents for people having that or similar names can be found. That index could be put online but we can infer from Goldman's letter that it won't be.

The archives of the Berlin Document Center, also consisting of old, non-electronic documents, furnish an example. Several years ago I wrote (Journal of Historical Review, Nov./Dec. 2000; http://www.ihr.org/jhr/v19/v19n6p12_Butz.html) on the availability in the USA of the records of the BDC. It had been stipulated to the House Committee on Foreign Affairs that "the microfilms [were] being turned over to the US National Archives and Records Administration (NARA). In the process the BDC system of 'finding aids' was to be reproduced, and a computer data base of the files was to be created, for the use of NARA."

This expectation was not met. The computerized index works in Berlin, but only the Berlin staff is allowed access. It does not work in Washington, DC, even for the NARA staff, so one must travel to DC to search the BDC archives, and I don't know what sorts of difficulties a revisionist will encounter there.

To sum it up, prying eyes are not welcome at the copy of the ITS archive supervised by the USHMM.

**Jamie Pound**

I've been acquainted with your work for about six years now, since my friend Larry (a man you may know) sent me a copy of your book "Break His Bones". It still took me about six months to bust out of my childhood conditioning but here I am. The other night, I showed the David Cole video to a Jewish friend of mine. For the first half-hour, he was making fun of it and calling Cole a Nazi. By the end, he was literally jumping up and down in the living room yelling, "I was lied to about everything else! Why not this?"

Another mind freed. : )

I'm a broke-ass musician/poet/artist/woodworker. I plan on sliding you some bucks one of these days but until then, goodwill is all I can offer. I just joined your forum. I'll post links to the forum on some other boards I frequent. Your site is a great resource. More later, the Great Spirit willing..

# Total Victory in Töben Case

## Lady Michèle Renouf

On the afternoon of 19th November 2008, while the British Parliament debased itself in an act of homage to the President of a bandit state, a small group of campaigners won a major victory for freedom of debate with the release of a jailed historian.

Australian academic Dr. Fredrick Töben had been held in London's Wandsworth Prison since his arrest at Heathrow Airport on 1st October. Though not accused of any offence against English law, he was detained under a European Arrest Warrant issued by the German authorities, who sought to put him on trial in Mannheim District Court for the "crime" of publishing historical source critical opinions on the internet.

Such opinions are criminalized by the notorious "Section 130" of the German Criminal Code, and Dr. Töben was facing a five-year prison sentence. A few weeks ago the Mannheim prosecutor Andreas Grossmann boasted to the press that he expected Dr. Töben to be in a German prison by early next year. Grossmann also indicated his inquisitorial pride in the fact that those incarcerated for their opinions in Germany "have little chance of getting out before the end of their full sentence," because

of their refusal to recant.

Happily Mr. Grossmann's hubris met Nemesis in the Miss Marple form of District Judge Daphne Wickham at the City of London Magistrates Court in Horseferry Road, who ruled that the German warrant was invalid.

Judge Wickham upheld the argument of Dr. Töben's defence barrister Ben Watson that the German authorities had not given sufficient detail in their warrant as to the exact nature of Dr. Töben's "crime" – a deficiency which proved impossible to rectify, perhaps because of the vagueness of the very concept of 'Holocaust' in

Dr. Töben and Lady Renouf at a champagne reception on the evening of his release

the German law, which itself does not specify what may or may not be "denied" and does not even mention the supposedly "obvious" method of industrial mass murder by gassing. The authorities had referred merely to "worldwide internet publication" of historical arguments forbidden under Section 130, without specifying exactly which web page or email was concerned, or when it was published, or exactly where it was published.

The warrant failed even to specify the manner in which Dr. Töben had infringed Section 130, which refers vaguely to arguments which approve, deny or minimize the extent of what are asserted to be the "manifestly obvious" historical facts about National Socialist Germany. Clearly the prosecutors had presumed that Dr. Töben would defend himself, and that his amateur legal resources would be insufficient against the might and expertise of the combined British and German governments,

British Crown prosecutors, acting on behalf of their German counterparts, appealed to London's High Court in an effort to reinstate the warrant and resume the extradition process – but on 19th November this appeal was dramatically abandoned with an executive order made for his immediate release in a comprehensive victory for Dr. Töben's extradition experts.

Having begun the day in a Wandsworth prison cell, Dr. Töben spent the evening at a champagne reception in St. James's as a guest of Michèle, Lady Renouf, who had coordinated his defence campaign and recruited the specialist legal team of Kevin Lowry-Mullins of Dass Solicitors and barrister Ben Watson of 3 Raymond Buildings.

Lady Renouf believes that with Dr. Töben now fully vindicated, Germany's oppressive laws are now in the dock. The court of international opinion now charges 21st-century Germany with crimes against traditional European standards of justice and free scientific enquiry. These standards were inherited from Classical Greece, which valued the inseparable four virtues of wisdom (with scientific attitude), temperance, courage and justice.

Joining the German state in the dock is the U.K.'s Attorney General Baroness Scotland, who supervises the Crown Prosecution Service which unjustly imprisoned Dr. Töben for fifty days on a warrant which failed even to meet the minimum standards required to allow an extradition hearing to proceed.

Baroness Scotland herself (in an earlier role as Home Office Minister) was responsible for piloting the Extradition Act through the House of Lords. She specifically assured Parliament in 2003 that revisionist historians such as Dr. Töben would not be subject to extradition under European Arrest Warrants for publishing their views on the internet. Yet five years later she allowed her senior officials to proceed with exactly the type of extradition which she had promised Parliament could never take place. If she has any sense of personal honour or political responsibility, Baroness Scotland will submit her resignation forthwith.

Meanwhile Dr. Töben will proceed with his historical work, secure in the knowledge that despite the perfidy of British politicians, the London courts have rescued their country's honour and preserved the proud heritage of Magna Carta.

Let this victory for traditional freedom lead to the rolling back of tyranny from those European countries which jail opinions and increasingly jail lawyers for defending them. Dr. Töben's defeat of the seemingly invincible should lead to a renewed offensive against oppressive European laws, winning long-overdue freedom for Ernst Zündel, Germar Rudolf, Sylvia Stolz, Gerd Honsik and Wolfgang Fröhlich – and the removal of legal threats to Vincent Reynouard, Jürgen Graf, Robert Faurisson and many fearless scientists and other scholars who insist there should be no exceptions to the normal revisionist method. They stand in defence of "debate and rational argument", in defiance of the anti-educational edict of the Stockholm International Forum 2000, which attempts to prescribe "guidelines for teaching about the Holocaust".

These guidelines are about to be enshrined in the U.K.'s education policy, backed by a multimillion-pound propaganda industry promoting a one-sided approach to

what should be a democratically debatable, multifaceted subject. The sudden halt to the extradition process against Dr. Töben has already prompted diverse commentators, including the *Jewish Chronicle* and the *Jerusalem Post*, to call for revisionism to be combated in the classroom rather than the courtroom. Dr. Töben and his fellow scholars, freed from the Damoclean shadow of 21st century German "justice", stand ready to take open debate of historical truth onto this new front.

Dr. Töben's European spokesman Lady Renouf wishes to thank all those well wishers who have helped to keep up Dr. Töben's spirits during his incarceration and who indicated their willingness to contribute towards his £100,000 bail security, happily no longer required.

Further information can be obtained from Lady Renouf, Tel/Fax 0208 460 7453, email: ladymrenouf@tellingfilms.co.uk

# The Nazi Persecution of the Gypsies: A Major Change in the Nuremberg Myth?

Greg Alan

At Nuremberg Allied victors presented the myth that the National Socialist regime intended to exterminate all racial "undesirables"—Jews, Gypsies, and Slavs included. Most attention has been given to the Jewish part of the Myth, but the tales of extermination of Roma are inextricably intertwined with the tales of extermination of Jews. The same racial fervor that allegedly motivated the mass killing of Jews extended to the killing of other minority groups; the same methods were allegedly used at the same places with the same personnel. Auschwitz was allegedly the extermination center for both Jews and Gypsies, a place where the Nazis built huge underground gas chambers to exterminate all the "undesirables".

In the 1990's Roma political groups started to call for more study of the Porajmos (Devouring), the term coined to describe the attempts by the regime in Nazi Germany to exterminate most of the Romani peoples of Europe. However, the research has created another anomaly in the fabric of the Ugly Myth. Modern research conflicts with the Nuremberg evidence. The year 2000 saw the publication of *The Nazi Persecution of the Gypsies,* by Guenter Lewy (New York and Oxford: Oxford University Press, xii + 306 pp.). Its core finding was announced on the book's cover: "Indeed, Lewy contradicts much existing scholarship in showing that, however much the Gypsies were persecuted, there was no general program of extermination analogous to the 'final solution' for the Jews."

While Lewy is no Revisionist regarding Jewish persecution, his book establishes many Revisionist facts which erode the entire Ugly Myth. Lewy's claim of no Porajmos is based on the fact that large numbers of German Gypsies were not deported from Germany during the War and that none of the deported Gypsies were subject to a process of extermination. "While the actual figures are not clear," Lewy writes, "there can be little doubt that the number of Gypsies left in Germany was substantial; it was not a handful" (p. 149). Of the 28,627 Gypsies living in the Reich, up to 15,000 were left in Germany at war's end.

The history of the deported Gypsies also supports Lewy's claim. In 1940 2,500 German Gypsies were expelled into the Central Government of Occupied Poland, and Lewy recounts the experiences of 1,140 sent to a work camp at Hansk, a community in the district of Chelm. By January 1941, "work ceased and the SS guards departed. Many of the Gypsies now moved to the larger cities to look for any kind of employment" (p. 78). Other Gypsies settled in Siedlce, "where every family had its own room. They were no longer guarded, though three policemen came by several times a day." Other Gypsies worked for the German railway. In August 1944, the authorities of the Central Government "treated German Gypsies like other Germans and issued them papers certifying their right to return to Germany in front of the advancing Soviet forces" (p. 79).

Some Gypsies were sent to Auschwitz, but Lewy, in a symposium at the National Holocaust Museum, insists, "The purpose of sending the Gypsies to Auschwitz was to rid society of their presence, not to kill them." [1] He points out that Gypsy families

were kept together, that there was no forced labor for Gypsies, that Himmler himself approved increased rations for pregnant mothers, and that doctors were appointed to attend to the care of detained Gypsies. At least 2,000 of the Auschwitz detainees are known to have survived.

Together, the large number of Gypsies left alone in Germany and the treatment of those Gypsies deported belie claims of a program of extermination against the Gypsies. Lewy shows that in prewar Germany Gypsies were "of no particular interest to the Nazi leadership" and that racial animus toward Gypsies was lacking (p. 15). The policies of the National Socialists were simply a continuation of the policies in effect under the previous regimes which viewed Gypsies as "asocial and given to crime" (ibid.).

Lewy reviews the categories of Gypsies exempt from deportation, including racially pure Gypsies, Mischlinge who had been adopted by a racially pure group, Gypsies who were legally married to persons of German blood, "socially adjusted" Gypsies, Gypsies engaged in work important for the war effort, Gypsies who could prove foreign citizenship (p. 142). Race and issues of "racial purity" had no effect on classification whereas criminal history and work status did.

Lewy also refers to large numbers of court cases and administrative appeals which sought to protect Gypsies from deportation and which were sometimes successful. Cases of "incorrect" classifications were raised and won. It is an interesting insight into the complications which arose in the application of the deportation orders.

Of relevance to the Holocaust is the discussion of the lack of an order for carrying out a general program of extermination. Referring to the 1989 case of Ruth Kellermann, Lewy quotes the Hamburg prosecutor, " ‘As regards the Gypsies, there is lacking a clear and traceable chain of orders, analogous to the order for the Final Solution of the Jewish Question. And this conclusion is not contradicted by the occasional statements by important Nazi leaders such as Goebbels to the effect that one should make short shrift of the Gypsies.’ Although it is possible to question the existence of ‘a clear and traceable chain of orders’ culminating in the Final Solution, it is difficult to gainsay the prosecutor’s conclusion that there is no evidence for the existence of a program to annihilate all Gypsies physically. The various measures taken against the Gypsies were discussed openly and left a lengthy paper trail. Hence we can be quite sure that no such plan was ever devised or put into effect" (p. 223).

*The Nazi Persecution of the Gypsies* is an oddly schizophrenic book. Lewy cites records of Gypsies being released from custody after legal hearings, of Gypsies being treated the same as Germans, of attempts by German authorities to provide Gypsy camps with doctors, better food, improvements in toilets, drainage and dwellings. But then Lewy will present a shocking story such as the tale of Joseph Mengele, who "personally killed twins simply to resolve a dispute over diagnosis and then have dissected the bodies while still warm."

Auschwitz and Joseph Mengele epitomize the dichotomy in Lewy’s book. Auschwitz was the alleged "Extermination Factory" for Jews and Gypsies, and Lewy writes an entire chapter on "The Life and Death in the Gypsy Family Camp of Auschwitz. " [2] In this chapter Lewy recounts a string of amazing horror stories about Joseph Mengele, who was posted to Auschwitz in May 1943 and became chief physician of the Gypsy family camp. "In addition to his duties in the hospital of the Gypsy camp and on the ramp, Mengele found time to engage in research on identical twins."

Mengele was also interested in the physiology and pathology of dwarfism and children born with other abnormalities. During measurements, which could last hours, subjects had to stand naked in an unheated room. Mengele often took photographs of these children. After anthropometric, morphological, X-ray and psychiatric examinations many subjects were killed by Mengele himself by injections to the heart and dissected in a dissecting room "outfitted with the most modern equipment." Mengele supposedly sent reports on all his findings to Berlin with human organs of "special scientific interest."

Another reported research project involved the study of "hereditary factors in eye color." This study involved killing victims with interesting eyes. "In one case an entire family of eight was killed so that their heterochromatic eyes could be sent to Berlin." But more, "Mengele decided to study the causes of noma and to find methods of treatment." This involved sending the head of a twelve-year-old Gypsy child to an SS laboratory. "Another subject of research was malaria." And apparently, Dr. Mengele "caught both typhus and malaria" as a result of his research. [3]

The evidence for these stories is eyewitness testimony. On the other hand, actual Auschwitz camp registries show that the Gypsy camp held nearly 6,000 children under the age of fourteen. 363 babies were born in the camp and registered into the camp population. Schools were established in barracks 29 and 31 for Gypsy children and extra rations provided for

children and pregnant women. Lewy cites the testimony of several former inmates: One that Mengele had arranged special rations for patients with diphtheria and thus saved their lives, and another that "it is incontestable that Doctor Mengele made efforts to make the life of the Gypsies more bearable." Lewy does not question the tales about Mengele or wonder how Mengele could have been responsible for the care of 20,000 or so people in the Gypsy camp as well as having the time for his multifarious activities. The conflict between horror tales and documentary evidence only shows that "two sides of Mengele's character could coexist with each other." Ultimately, Lewy, finds Mengele "utterly depraved" (p. 161).

This tension between the findings of modern research and the "horror tales of Nuremberg" runs throughout the book. But, for whatever reasons, Lewy keeps his faith in the stories of the Myth. Even so, Lewy is under attack from Mainline Believers. Ian Hancock is the only Gypsy representative on the Board of the United States Holocaust Museum. In an article, "Downplaying the Porrajmos: The Trend to Minimize the Romani Holocaust," Mr. Hancock accuses Lewy of a "biased tone," of being "patently absurd," and "bizarre to say the least." Yet, Hancock then proceeds to affirm most of Lewy's findings but holds them irrelevant.

Hancock agrees with Lewy's finding that there was no clear and traceable chain of orders for the extermination of Gypsies but writes, "Firstly, that there was no 'general plan' is hardly unique to the Romani case; the incarcerations, deportations and gassings took place nevertheless. We lack numbers of documented 'general plans' for Nazi actions throughout the entire period, for all categories of victims. In fact '[n]o direct or indirect evidence . . . has been delivered which could prove the existence of a formal written order by Hitler to start the mass extermination of the Jews' (Hornshøy-Møller, 1999:I:313)." When one remembers the controversy raised by David Irving when he first presented the thesis of "No order," there is a certain irony that Believers now use the fact to bash each other.

Hancock goes on, "There are dozens of examples of this kind of insensitivity here and in Lewy's other writings. He [Lewy] repeats for example Yehuda Bauer's viciously insulting statement that my people were nothing more than a 'minor irritant' as far as the Nazis were concerned." Hancock's fellow-traveler in Gypsy studies is Ward Churchill. Least we forget, Ward Churchill described the people working in the World Trade Center as "little Eichmanns."

Interesting Revisionist facts surface throughout *Nazi Persecution.* Two are worth mentioning. The use of the word "exterminate" as it related to Gypsies, and the National Socialist use of sterilization. In describing the round-up of "work-shy" Gypsies, Lewy discusses the rhetoric used by German officials in the 1930's. "Some officials talked of sterilization and even extermination of 'the parasites.' Still none of this represented anything terribly new….Moreover, words such as 'extermination' did not necessarily mean physical killing. Hitler, for example, had often spoken of the 'extermination of Germandom' in the Austro-Germanic empire." Believers in the mass murder of Jews rely on the use of the word "extermination" as a part of their evidence, yet Lewy contends that there was no such meaning attached to policies toward Gypsies.

Lewy's discussion of forced sterilization is also interesting. While forced sterilization now strikes us as an extreme act against an individual, Lewy discusses the "Law for the Prevention of Genetically Diseased Offspring" (passed by the new National Socialist government on July 15, 1933) at some length, saying that it was "on the surface…a eugenic measure with no racist or specifically National Socialist connotations" (p. 39). The law was based in part on the American Model Eugenic Sterilization Law developed in 1922 and on a Prussian draft law from 1932. There was an appeal process and the appellate court would regularly overturn orders for sterilization in between 7.8 and 25 percent of the appeals (p. 39). Lewy writes, During the 1920's and early 1930's, the sterilization of persons with severe inherited diseases was endorsed in many countries, including the United States. In Sweden, large-scale sterilizations were carried out well into the post-World War II period. However the number of sterilizations was far greater in Germany than elsewhere. Lewy gives the figures for the United States as 12,145 sterilizations in the 24 years prior to 1932 and for Germany as 43,775 in just the first year of the sterilization law's effect (ibid.).

The entire Nuremberg Myth is undercut by *The Nazi Persecution of the Gypsies*: Claims of a program of extermination of Gypsies are wrong, the icons and images created by the Conquering Allies are false, Auschwitz was a place of detention for Gypsies and not a place of either forced labor or extermination, the National Socialists lacked racial animus against Gypsies and allowed large numbers to remain in Germany.

Lewy's findings are incompatible with claims of a separate programs of extermination for other groups. While Lewy still

hangs on a cusp between modern research and the historical pollution caused by Allied propaganda, he has taken a major step in destroying the Ugly Myth.

[1] The Gypsy camp "was located close to the ramp on which the selection for the gas chambers took place. The smoke form the crematoria, less than four hundred feet away, was ever present" (p. 153). The Gypsy family camp was at Birkenau II e near Krema III.

[2] "Roma and Sinti: Under-Studied Victims of Nazism: Symposium Proceedings, Center for Advanced Holocaust Studies, United States Holocaust Memorial Museum 2002" at pp. 27–28 (ushmm.org/research/center/ publications/occasional/2002–06/paper.pdf).

[3] Although Lewy does not recount them all, Dr. Mengele reportedly also studied the castration of boys and men without the use of an anesthetic; administered high-voltage electric shocks to women inmates under the auspices of testing their endurance; undertook to sterilize a group of Polish nuns with an X-ray machine (one wonders what the point was); conducted experiments to change eye color by injecting chemicals into children's eyes; and performed amputations of limbs, brutal surgeries, and an operation by which two Gypsy children were sewn together to create Siamese twins.

# The Alleged Experimental Gassings at Bełżec

## Thomas Kues

Stanislaw Kozak, a locksmith, was one of twenty Bełżec locals who participated in the construction of the "extermination camp" southeast of this small Polish village. According to an interrogation of Kozak held on October 14, 1945, he and the other villagers worked from November 1 to December 22, 1941, with the construction of three barracks of varying sizes. The structure of the third and smallest barrack, which by orthodox historians has been identified as the alleged first gas chamber building, is described thus by Kozak:

It was split into three rooms by wooden walls, each room thus measuring 4 by 8 meters; they were 2 meters high. The dividing walls were made of wooden boards nailed to either side, the space in between being filled with sand. On the inside, the walls of the barrack were covered with cardboard; the floors and the walls up to a height of 1 m and 10 cm were covered with sheets of galvanized steel. (...) [T]here were three doors for access to the three parts of the barrack. Each part had a door on the northern side, about 1.80 m high and about 1.10 m wide. These doors, as well as those from the corridor, were tightly sealed with rubber. All the doors of this barrack opened toward the outside. The doors were very strong, made from planks three inches thick (...)

Because of its great detail, this testimony is of much interest to anyone who seeks to understand what really went on in the camp. The perhaps most controversial aspect of it concerns the three ovens which the witness reports to have helped install inside the "gas chambers":

Each of the three rooms had water pipes at a level of 10 cm above the floor. Furthermore, on the western wall of each part of the barrack water pipes ascended vertically to a level 1 m above the floor, ending with an opening directed into the room. The elbowed pipes on the walls of the barrack were connected to the pipes running below the floor. In each of the three parts of the shed we set up ovens weighing about 250 kilograms. One may assume that the elbowed pipes were later connected to the ovens. The ovens were 1 m 10 cm high, 55 m wide and 55 cm deep. Out of curiosity I looked into an oven through the oven door. I did not see any grids. The inside of the oven seemed to be lined with refractory bricks. I did not see any other openings. The oven door was oval in shape and had a diameter of some 25 cm placed about 50 cm above the floor.

Revisionists have pointed out that the ovens constitute a clear anomaly, i.e. they are not objects which one would expect to find in a homicidal gas chamber. Revisionist historian Carlo Mattogno suggests that the ovens were in fact Heißluftentwesungsöfen, hot air disinfestation ovens, such as we know existed in Majdanek and other camps. In an article published in the French journal *Histo-rama* in 1995, exterminationist researcher Jean-Claude Pressac proposed that the three Reinhardt camps had originally been constructed as delousing and transit facilities and only later equipped with installations for mass killing. The same article made it implicit

that the ovens described by Kozak were part of a delousing system which utilized steam or hot air.

It is noteworthy that Yitzhak Arad, the foremost orthodox authority on the subject of the Aktion Reinhardt camps, in his standard work on said camps (*Belzec, Sobibor, Treblinka: The Operation Reinhard Death Camps*, Indiana University Press 1987) quotes a large portion of Kozak's testimony, including the description of the ovens, without providing any comment, however brief, on the presence of the latter. Later exterminationist writing, and especially that of online-based anti-revisionists, has apparently felt it necessary to address the issue. Their standard way of tackling the oven issue – as well as the fact that Kozak does not mention any kind of gassing engine or other sort of lethal gas – is to claim that the first months of the camp's existence constituted an experimental phase when bottled carbon monoxide and Zyklon B were used as killing agents, rather than exhaust gas from some type of engine. The ovens, it is alleged, served to heat the chambers so that the gas would work more efficiently in cold weather.

A close reading of the texts shows that the idea of an experimental killing phase derives – exclusively, it would appear – from the testimony of former Bełżec SS Josef Oberhauser, who stated that bottled gas (supposedly carbon monoxide) was used to kill the deportees in the first series of transports, and that a number of Jews, including a labor detail who had worked on the constructing the camp, were gassed using Zyklon B.

But would the overall structure of the chambers, as well as the ovens described by Kozak, really have been appropriate for, or even compatible with, the above described homicidal uses? A safety brochure ("Carbon Monoxide in the Work Place") issued by the Canadian Industrial Accident Prevention Association (IAPA) informs us that

Carbon monoxide is flammable. Mixtures of carbon monoxide and air in the flammable range will ignite if a flame or spark is present. Flammable mixtures containing carbon monoxide and other gases can be ignited easily by heated surfaces, open flames and even by the burning tip of a cigarette. The serious nature of the flammability hazard is reflected in the extensive flammable range of carbon monoxide in the air.

The same source gives the flammable range (in air by volume) for carbon monoxide as 12.5 – 74 %, for sure a very extensive range. This would indicate an inherent danger in placing an oven inside a room where CO was to be pumped in or released. If the purpose of heating the "gas chambers" really had been to make gassings in cold weather more efficient, one would have used small portable braziers that could be easily carried in and out of the rooms prior to the gassing. There would have been no reason to use the 250 kilogram heavy ovens connected to piping. Since such ovens could not easily have been removed (and moved back in), we have to assume that they were still inside the chambers when the victims were led in. But if the ovens had been used prior to the gassing, then there would be the risk of still glowing remains of fuel (or possibly even heated metal surfaces) igniting the mixture of carbon monoxide and air.

The extensive piping work in the chambers in fact belies the assertion that the ovens were used for heating up the air prior to gassings. Since the air in this case would only need to be raised to about room temperature or slightly above that, portable braziers would have been fully sufficient even during winter. There would have been no need for pipes running under the floor and on the walls. Rather such installations indicate that the air in the chambers had to be heated to significantly above normal room temperature – as is the case with hot air disinfestation chambers.

In *Auschwitz: Technique and Operation of the Gas Chamber*s (p. 66) Pressac quotes a "Medical Field Manual" published in 1940 by the US War Department. In this we read that "small buildings or dugouts may be converted into hot air disinfestors by installing heating apparatus which will heat the air to 150 F[ahrenheit= 71 C]." Thus Pressac knew that sheds like that described by Kozak could be converted into hot air disinfestation chambers.

In addition, it might be pointed out that the presence of the Kozak ovens in the "gas chambers" would itself have provided something of an obstacle to the killing process. First of all, they would take up some of the floor area, thus slightly lowering the capacity of each chamber; and secondly, still hot ovens would have caused panicked reactions in those victims who were pressed against them, making the filling-up of the chambers more difficult.

What then about the alleged experiments with Zyklon B? In the German manual "Directives for the use of prussic acid (Zyklon) for the destruction of vermin (disinfestation)" presented at IMT Nuremberg as Document NI-9912, we read of the precautions necessary when using Zyklon B. Among other things, we are informed that the building space where the gassing takes place has to be carefully sealed, and that "presence of heating shafts, air shafts, breaks in the

walls, etc." may prevent gassings from being carried out at all. It is also pointed out that "untrained persons or persons who are trained but who do not yet hold a certificate may not be called in to work on gassing operations, nor must they be taken into gas-filled rooms."

The early Bełżec staff was at this point exclusively drawn from the euthanasia program T4, where killings allegedly had supposedly been carried out using bottled carbon monoxide, not Zyklon B. There is no indication that Oberhauser or anyone else at the camp had undergone the training required for safe use of Zyklon B. In addition one might ask where the Bełżec SS got hold of the gas. It was hardly available in the local Polish market, but had to be required from the German government–owned manufacturers via a rather intricate bureaucratic process.

Was the barrack described by Kozak the alleged first phase gas chamber building, suitable for Zyklon B gassings? Orthodox Bełżec chronicler Robin O'Neil writes in his online book *Belzec: Stepping Stone to Genocide*:

The gas chamber was nothing more than a wooden barrack. (...) Despite all their efforts, the construction team was unable to make the unloading doors airtight. According to Werner Dubois, on each gassing operation in the wooden barrack, sand had to be piled against the outer door to try to rectify this problem. After the gassing, the sand had to be removed to allow access to the corpses.

Does it really stand to reason, that the German staff, at the risk of their own lives, would have carried out gassings with Zyklon B in a wooden shed which despite efforts could not be made airtight? This and other blatant absurdities pointed out above shows that the allegations of experimental gassings with Zyklon B and bottled carbon monoxide are nothing but hot air.

# "A Decisive Encounter"

## Vincent Reynouard

(Source: Vincent Reynouard,
"En passant par Fleury-Mérogis"
in *Sans Concession* no. 30-31-32,
April-May-June 2008 – excerpt from pages 186–188)

*It was reported in the French press that on September 4th the police searched Vincent Reynouard's house looking for Vincent or evidence that would suggest where he was. Vincent's wife, Marina, was there when the police arrived. The search lasted about one-half hour and was carried out in a respectful manner. They said they only wanted to question Vincent for 15 minutes. Mrs. Reynouard replied that he was abroad, and that furthermore she understood that they were there to take him to prison.*

*The police then responded by saying they will return to the house with increasing frequency, that one day ten police will be there at 5 am in the morning, with a locksmith, to pick him up. The police warned that this will traumatize the Reynouard children.*

*It is apparent that the remark about the locksmith means they will enter the Reynouard house without knocking. The suggestion is that if Vincent wants to spare his children this trauma, he will give himself up. Vincent does not appear to be willing to cooperate with the French police.*

---

I don't believe in chance. I think all of us are born with potentials that wait for the right moment to reveal themselves (at least if we're willing to let them).

I'm often asked how the boy I was, born in a very good family (my father, a doctor, was also the local mayor and a departmental councillor), brought up in a peaceful village in Calvados (Normandy) far from all the world's troubles, could become what he is today. Then I tell the following anecdote:

Once when I was still quite young (I must have been nine or ten), my parents took me to Paris for Christmas; on December 24th we went to see the animated displays at one of the big stores (the Nouvelles Galeries, I think). There I was with my sister, a year older, gazing in wonderment at the mechanical figures moving in their magical setting. The street was crowded with people carrying bags full of presents, food, etc. It was all

celebration… At one point, I turned round and saw, sitting on the pavement, a poor old lady in a grey coat and a kerchief. In front of her lay a bit of cardboard with a few small coins.

I knew then the meaning of the expression "heart rending", for my heart was rent.

The child I was couldn't understand how a society that offered everything to some – amongst whom me – could leave others languishing in blackest misery. Afterwards, at my aunt's house, Christmas Eve was spoilt for me by the image of that poor old woman, an image that's stayed with me ever since. Why did I have this thought in my head when it would have been far easier to tell myself:

"You're lucky: make the most of it and never mind that old woman"? Doubtless because Providence wanted to make me choose a certain path…

For I became a socialist – even though I didn't know the word – from that moment. And although I was to evolve, this socialism has always stayed anchored within me. I dreamed of a society where there would no longer be people like that little old lady… Later on, at about fourteen, I had the occasion to contemplate photos of 3rd Reich Germany. I quickly understood that true socialism, the one I wished for, had been realized by Adolf Hitler. To me the fact appeared self-evident. When I came out with these thoughts of mine in conversation with adults, they answered by bringing up the "Nazi atrocities". For a long time I believed in them. But I nonetheless admired

Vincent Reynouard

Hitler for his social achievements and I used to say: "We'll have to make a new National Socialist state, without the camps." I was told it was impossible, for National Socialism led naturally to the death camps.

In my mind, however, I couldn't grasp how such a regime, so good for its people, had been able to lead to such atrocities. The clear-cut dichotomy troubled me, and sometimes even set me doubting. But everyone told me… So then I stayed alone, and a bit ashamed, with my "National-Socialism-without-the-camps."

What's more, the adolescent I was believed all the "Nazis and collaborators" had been killed in 1945 and that today, everyone thought like those around me. Thus I believed myself to be alone in the world, alone in having understood that a new National Socialism could be made without the camps, alone with the little swastikas I used to draw on sheets of paper. I got no sense of pride from it all but rather an abysmal anxiety. Would I have to spend my whole life without anyone to share my views with?

The reader will understand why the discovery of revisionism and the certainty that it told the truth were a liberation for me. What I hadn't dared envisage turned out to be correct. The "clear-cut dichotomy" was actually just a symptom of the prevailing lie. I was finally relieved of my misgivings. Then I made my discovery of Maurice Bardèche, which enabled me to develop the concept of deductive analogy.

I of course owe everything to the revisionists who have gone before me, but I remain certain today that without the sight of that old woman on Christmas Eve in 1978 or '79, the Catholic, National Socialist and revisionist Vincent Reynouard would not exist.

## DEBORAH LIPSTADT continued from page one

solid.

HMI forwards its never-ending charge of "unique monstrosity" against the Germans and uses every means at its disposal to crush any person who attempts to question the charge—as if Germans do not deserve the same human consideration that all others deserve. At the same time, neither HMI or Professor Lipstadt can provide, with proof, the name of one person who was killed in a gas chamber at Auschwitz. I have asked her that question. She has not replied.

I have asked the same question of Dr. Paul Shapiro, Director, Center for Advanced Holocaust Studies, United States Holocaust Memorial Museum, as well as some 3,000 other American academics. Neither Dr. Shapiro or any other academic has attempted a reply. Do you believe that in every instance this silence is honorable?

Those who market Holocaust Remembrance specialize in "for-

getting" that the free flow of ideas is meant for all, not only for those who are disposed to buy what is being marketed. It is meant as well for those who are disposed not to buy it, so long as they are not convinced that what they are being sold is the truth.

The primary way that HMI spokeswoman Dr. Lipstadt defends herself against any questioning of the Auschwitz gas-chamber charge or that of the "unique monstrosity" of the Germans (two examples of Holocaust "denial") is to use an irrational vocabulary that invariably characterizes those who do ask such questions as "extremist antisemites" and to compare them to "Nazi rats" spreading a "virulent form [a bacillus] of antisemitism ..." She claims that revisionists "camouflage their hateful ideology ... under the [mere] guise of scholarship ..." But she will not venture to name one person, with proof, who was killed in an Auschwitz gas chamber by her "Nazi rats."

I am going to guess (forgive me) that among the academics at Loyola there will not be one who will seriously challenge anything that Professor Lipstadt has to say about "Holocaust," or "Remembrance," or "gas chambers," or about the "unique" monstrosity of the Germans. Not one. And so it goes, as we say.

In any event, thank you for your attention, and good luck with your 2008 President's Forum. I imagine it will be a fine and even a merry affair.

Bradley R. Smith
Committee for Open Debate
on the Holocaust
PO Box 439016
San Ysidro, California 92143
Desk: 209 682 5327
Email: bsmith@prodigy.net.mx

*The above letter to President Wildes of Loyola University, New Orleans, was copied to 78 of his resident academics, the student press there, and to Professor Lipstadt's colleagues at Emory University and the student press there. It was also copied to some 185 editors in the student press across the nation. One of those student editors, one, asked to be removed from my mailing list.*

# OTHER STUFF

**IsraelNN.com reports in part that Yad Vashem, the Israeli Holocaust Museum in Jerusalem, stands by the description that appears next to the photograph of Pope Pius XII** in the museum exhibit, which notes that he "abstained from signing the Allied declaration condemning the extermination of the Jews" and "maintained his neutral position throughout the war."

Above the text next to Pius XII's picture is a quotation from a poem by Israeli poet Nathan Alterman entitled *From All Peoples"*: "While the ovens were fed by day and by night, / The Most Holy Father who dwells in Rome / Did not leave his palace, with crucifix high, / To witness one day of pogrom. // Just to stand there, one day, / Where the child-lamb is standing, each day anew / The anonymous Child of a Jew."

The poem, *From All Peoples*, was published in November 1942, after the Jewish Agency published a report regarding the systematic liquidation of European Jews. Its name partially quotes a phrase from the Jewish prayer book: "You chose us from all the peoples."

The interesting thing about this would be to know why Pope Pius XII "abstained from signing the Allied declaration condemning the extermination of the Jews" and "maintained his neutral position throughout the war." Who would want to explain it to me? For ***SR*?**

Here I would like to thank those of you who have begun to respond to my plea for funding that went out with issue 155 of *Smith's Report*. It is already beginning to make a difference.

Irene and I both hope you have a lovely Christmas and, ignoring the economic catastrophe brought down on so many of our citizens, that you're able to have a fine and *prosperous* new year.

Merry Christmas!~

Irene and Bradley Smith

***Smith's Report***
**is published by**
**Committee for Open Debate**
**On the Holocaust**
**Bradley R. Smith, Founder**

**For your contribution of**
**$39**
**You will receive 12 issues of**
***Smith's Report.***
**In Canada and Mexico--$45**
**Overseas--$49**

**Letters and Donations to:**
**Bradley R. Smith**
**Post Office Box 439016**
**San Ysidro, CA 92143**

**Desk: 209 682 5327**
**Cell: 619 203 3151**
**Email:**
**bsmith@prodigy.net.mx**
**bradley1930@yahoo.com**